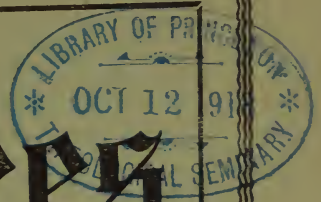


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# Olive Trees

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VOL. XXXII

OCTOBER, 1918

No. 9

A MONTHLY MISSIONARY JOURNAL  
Published by The Board of Foreign  
Missions of the Synod of the Re-  
formed Presbyterian Church of North  
America in the interest of Mission Work

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises; . . . but that the work undertaken should be continued, and continued, as far as possible, at its full force, seems to me of capital necessity, and I for one hope that there will be no slackening or recession of any sort. . . ."

(Signed) WOODROW WILSON,  
*In a letter recently published.*

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# OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,  
AT 215 BUCKINGHAM PLACE, PHILADELPHIA, PA.

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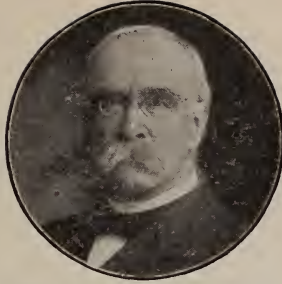
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 DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

OCTOBER, 1918

No. 9

## EDITORIALS

### THE COMING YEAR.

About the time this issue reaches its readers most of our congregations will be setting themselves, after the summer's relaxations, to another year of work. It is opportune to say that the times call for a year of the most faithful labor which it is within the limits of consecrated human beings to perform. First of all Americans are recognizing that this is so in view of the situation to which the war has brought us at the end of the year's campaigns. He will not be a loyal American who will not do everything that in him lies to see that every wheel turns and every hammer strikes that can contribute anything toward our ghastly but necessary business in Germany next spring. The greater our preparations of the munitions of war the fewer will be our human sacrifices, and the more of our boys will come safe home again. He is worse than a slacker who will not save food, save coal, invest his money and in every way do his best bit to achieve the great end in view.

So also there are other necessities which the times present that all true followers of the Lord will not fail to

recognize. We are publishing on another page a letter from Mr. S. R. Boggs, of our Foreign Mission Board, on a matter that lies near to his heart, and which many Christians are coming to recognize is one of the great duties and opportunities of the time. It is an appeal for prayer. The fact that this duty has appealed to others is evident in the many prayer groups that have been organized and the many prayer meetings that are being held. There is daily a public summons to prayer in the city of Washington. The same is true also of some other cities. It is announced that "in response to a request signed by every religious organization in the city, the Federation of Woman's Clubs, the Christian Asssocation, the Woman's Christian Temperance Union and the Boy Scouts, the Mayor of Oklahoma City has ordered that at 9 o'clock each night the great siren of the Oklahoma Gas and Electric Company shall sound a signal for community prayer for the soldiers and for victory. It is urged that every one engage in silent or audible prayer for a short time."

This and similar movements indicate the trend of thought among Christian people, and truly to pray is

one of the duties of the hour. On those who know the secret and the power of intercessory prayer there rests a responsibility which every sentiment of love for our country and care for our soldier boys ought to simulate to its most earnest exercise.

And this points to other responsibilities which rest on the members of the Church everywhere. Especially prominent is the responsibility for sustaining the Church itself at its greatest efficiency. Two things which converge at this time accentuate that responsibility. One is the fact that the ministry of the Church is so greatly needed in these trying days. Certainly it never was more greatly needed in the history of America. Its comforts, its strong moral restraints, its inspirations, its message of redemption is needed now as never before. So, just as mothers and fathers who felt the interest in their homes declining when sons went away have come to realize that they can best show their soldierly qualities by keeping the home fires burning, we, too, must realize that our churches must be kept up and kept up at their best. If, over our country, the boys shall return to find the churches lacking in zeal, failing in service, thinning in attendance or declining in faith it will be a sadder event for America than might have been an invasion of German arms. The churches must be kept up and everyone who means business in his religious profession will stand by his church in these trying days.

#### MISSIONS.

And this leads to our special message in behalf of our missionary work. Two things are very evident, and we should have a clear view of them. The first is that the conditions of the present time call for a special conscious determination to not let the work lag. It is difficult to maintain our efficiency in one line and at the same time to extend it in another. The calls for financial help in Liberty Loans, Y. M. C. A. drives, Red Cross

campaigns and relief appeals tax our resources and tempt us to retrench in our giving to missions. When other heroic figures stand out in our minds we somewhat forget our faithful representatives on the foreign field for whom we are responsible and who went out under our promise of support. Also when men give less they think less and pray less, and so if we do not support the work as before in financial contributions we will probably fail in the other and even more vital things that we ought to do for this great cause of Christ. Almost all the Missionary Boards are feeling the effect of the war. Our own felt it last year in reduced contributions to the missions in the Levant. Yet our expenses are just about as great as ever, and our missionaries never asked more earnestly for the prayers of the church, not listened more longingly for the encouraging word from home. So our first duty is faithfully to carry on.

The other responsibility, however, is, perhaps, even more important. It does not involve at present much of financial expenditure but it requires thought and planning, and, on the part of the young people, consecration and preparation. The close of the war will undoubtedly see the greatest missionary opportunities of all human history. The world has been aroused from her spiritual lethargy. Besides, a world consciousness has been produced, old faiths have been discredited and new inquiries have been awakened such as we have not had before. The time immediately following the war will be a time of world-wide missionary opportunity. If, moreover, there are two countries that more than any others will present opportunities and pressing requirements it is those two in which our mission fields are located. We quoted Mr. Sherwood Fddy last month in saying that "religiously the situation in China is truly wonderful. We have what approximates a mass movement toward Christianity on the part of

the Literati and Upper Classes." What has been going on in China in the last few years is described as almost a revolution. Our work there must go forward. In Syria the certain break up of the political power of the Turkish Empire and the shock to the faith of its Mohammedan people which it will bring seems certain to open the way for Christianity in a way that our missionaries have never experienced. They are all eager for "the day." It was said at a recent meeting of our Foreign Board that the American Board is already asking for one hundred and thirty missionaries for that field as soon as the war is over. Our church has had its missionaries there for over sixty years, and surely, as God gives us strength, we will not fail to meet the emergencies and accept the responsibilities of that field. So it is not a time for missionary decline. Let the coming year be the best year we have ever lived, as it may well be the most momentous any of us will ever see.

#### AN APPEAL FOR PRAYER.

The following letter, while not intended for publication, expresses so well the great need of the hour that it should be read throughout the Church. While it is not possible for the members of the Church to come together for a meeting for prayer might we not appoint special times for prayer when we would at least have the help that would come from a certain feeling of fellowship in it:

The Rev. M. M. Pearce,  
Pastor First Church Covenanters,  
40th and Sansom Streets,  
Philadelphia, Pa.

My dear Brother:

I received the last copy of OLIVE TREES Saturday night. I read it with a great deal of interest. I wish to congratulate you on the way the same was gotten up. It was most interesting and I read every word of it. We truly have a lot to be thankful for.

As I read the paper the thought came into my mind, I wonder if some little company of us Christian men who have the vision could not get together at stated times and pray for definite peace or arrange to send out the proper information to prayer bands, Sabbath Schools, Young People's Societies, Churches and indicate the lines along which people should pray for peace.

We read the signs as we go along the streets: "Food will win the war, do not waste it." That is good enough as far as it goes, but it does not go far enough. We are exhorted to buy Liberty Bonds, as money is needed to win the war. That is good as far as it goes, but it does not go far enough. We could enumerate a lot of things, food, money, men, ammunition; ships, aeroplanes, submarines; and all have their places; but none of them will win the war. If the war is to be won by these methods then Germany and her Allies have just as good an opportunity as we, because they possess these things. But Almighty God is going to win this war; and the closer we keep to Him and the more we agonize at the Throne of Grace, confessing our sins, both as individuals and as a nation, imploring the pardon of Him whose laws we have broken and asking His co-operation; the quicker the war will come to an end. If we do not do these things now the war will be prolonged until we do.

We are living in the days of Liberty Sings. I agree with this; it is a good thing; but I do not believe in Liberty Sings on the Sabbath, any more than I believe in baseball on the Sabbath day. The place for people on the Sabbath night is in the church of Jesus Christ. There is a time to sing patriotic songs, there is a time to sing sacred songs, and there is a time for prayer. If we ever needed to be on our knees at any time in the world's history we ought to be on them now.

After reading your last OLIVE TREES I wondered if there could be

something of this kind started under the same principles as the "Old Hay Stack Prayer Meeting," which resulted in such a wonderful sweep for foreign missions.

Yours very truly,  
SAMUEL R. BOGGS.

### THE CHOICE OF THE BEST DISH.

JOHN FENTON CARLISLE,  
Newburgh, N. Y.

I like to read the Scriptures in various versions and translations, especially the Prophets, the Psalms and the New Testament. Such reading always brings to light some hidden meaning of the Word, which awakens thought and leads into new and larger conceptions of the original message. Our English Bible for the most part is only a translation of translations, and it can be illumined much by the light instreaming from these other quarters.

Every student knows the worth of his Greek and Latin Testaments, his Revised Version, the Twentieth Century, and the work deemed by scholars to be of the highest order—the Translation of the New Testament by James Moffat, Mansfield College, Oxford.

Those having and using it know its value. As Dr. Denney said in the *British Weekly*, "It is in no sense a revision, but a new book. We cannot read a page without being instructed. A book to be read with avidity, and studied with minute and diligent care."

The other day while turning its pages I came on these words of our Lord as recorded by Luke:

"In the course of their journey He entered a certain village and a woman called Martha welcomed Him to her house. She had a sister called Mary, who seated herself at the feet of the Lord to listen to His talk. Now Martha was so busy attending to them that she grew worried; she came up and said, 'Lord, is it all the same

to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand.'

"The Lord answered her, 'Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it.'"

Mary seated herself at the feet of the Lord to listen to His talk! Mary has chosen the best dish and shall not be dragged away from it! These were the lines that impressed me.

As a foot-note, Moffatt adds: "I translate 'Merida' by 'dish' to bring out the point and play of the saying. Jesus means that Mary has chosen the nourishment of his teaching."

Mary has chosen the nourishment of His teaching! And the influence is that Martha with all her care and love was making this nourishment secondary.

The practical application is plain to all. Any teacher of the spiritual must catch through them a vision of his true office as an interpreter to his fellows of the Divine mind. Blessed such who is not disobedient to the heavenly vision.

Our Lord's approval of Mary's choice over that of Martha—Martha was preparing for Him and His disciples a dish of rich viands, an act of deep love on her part, her Lord must have the best meal the house can afford; Mary sitting at His feet, knowing and buying up her opportunity of listening to His words, was giving Him the "best dish" for His hungry heart, and was choosing it also for herself. When sorrow came into that home as told by John, Mary was better prepared to face it than Martha.

Make a careful study of our Lord's meeting with the sisters and His dealing with each. It is to Martha He says "If thou wouldest believe;" not to Mary.

In a word, Jesus says that in the vocations of life see that you make the claims of the spiritual first as your positive choice and resist the forces that would drag you away—the lower

claims of the material and temporal which distract with their cares and worry and irritability.

This is one of the great verities of the Spirit's Realm, which all strong lives have obeyed and manifested in useful service its indwelling power. Only another way of saying, "Seek His Realm and goodness, and all that will be yours over and above."

You may gather round it such readings as Psalm 27, 4 "One thing have I desired;" Phil. 3, 8-14, "This one thing I do," and Jesus' words, "Who made me a Judge and an Umpire among you—My meat is to know and do His will."

The searching inquiry for everyone is, Am I Martha or Mary in my life's decisions? Am I resisting the forces of cares and pleasure and riches that would drag me away? Am I refusing to be controlled by them?

Even Socrates knew something of this when he urged the young of his day to spend their time, not in accumulating money and reputation, but wisdom and truth and the greatest improvement of the soul. For teaching this he had to drink the deadly cup.

And Henry Stanley wrote in a similar strain when he penned the lines, "Solitude taught me many things and showed newspapers in a new light. It appeared to me the reading of anything in the papers but news was a waste of time, deteriorative of native force and personality. The Bible, however, with its noble and simple language I continued to read with a higher and truer understanding that I had ever conceived. Its powerful verses had a different meaning, a more penetrative influence, in the silence of the wilds."

Such was Stanley's best dish in the deep melancholy of African slavery—it fed him, only a poor journalist, with a feeling of power to achieve. When Mark Rutherford was asked if he had read the last book of Kipling, he answered, "No—I have only time now

to read and study my New Testament."

Life has many tragedies but almost the greatest is the tragedy of the good intentioned souls who outpour their inner energies in many activities but miss the "best dish" of inward enlargement and growth; extensive farming at the cost of the intensive, taking care of the vineyards of others and neglecting their own.

Wagner in his "Simple Life" showed this as one of the perils of our day. Strong lives are tempted on this very line—many are overcome like Martha.

Our Lord Himself had to face it. Strong were the dragging influences of his Mother and brethren, disciples and associates to take Him from His "I am come to do My Father's will."

The young man came to Him and asked His help in the settling of the estate, and Jesus with sternness replied, "Who made me a judge and referee in such affairs!" How many of us would have given away, highly honored to be selected! His brethren said to Him on one occasion:

"If Thou doest these things, go and make a show of yourself"—show yourself as some great one, some big gun, and bring honor to the family—how gradually He tells them that self display may suit their worldly minds but not His, He had other business.

Ah, when He spake to Martha and Mary He knew in Himself the "best dish" and the dragging forces!

Peter and James and John were aiming at high positions as a lift in life, the best dish of the most blessed companionship was before them and they were planning for the outer authority and power.

The hungry were being fed with good things and the rich sent empty away.

Such is life all through the ages—the tragedy of our times. Before the World-War the multitudes were like Martha and the Disciples in their religious lives, and the worldlings like Dives. And the very urgencies of the war claims are tending to a spirit like

Martha, not like Mary.

War things and duties and cares are primary—family devotions, weekly services of prayer and praise, Sabbath rest, are secondary.

Too tired for "such things," too tired to sit at the feet of the Master to listen to His words—but not too tired to run anywhere and do anything for the God of Ages, so-styled Patriotism.

This is universal, and time will show its terrible folly. A leader in the women's clubs of our country, addressing her companions in the work said lately: "The men returning from the war will demand better and stronger woman-help in wives and sisters and we shall not be able to furnish it if we neglect the higher claims of our souls." A timely message for all.

It comes home to the Christian Church, these words of our Lord.

Churches are being weighed these days, and those having no place to fill in the world's economy of the realm must pass out.

"And they were withered and men gathered them and cast them into the fire." The one work for the Christian Church in these trying times is to keep this choice of the "best dish" before the eyes of mankind, to maintain the thoroughly spiritual side of life, to open the Spirit-laws, to teach the mighty principles of praying and the place of the Spirit in the uplift of the race.

The age has lost, and the Church, the sharp distinction of Paul between the "natural Man" or the psychical and the "spiritual" or the pneumatical. As President Wilson said years ago at Hartford, "Man with all his vast attainments in knowledge and power has lost the spiritual segment of the circle and only the Christian Church and the ministry can supply this and its one business is to see that it be given to this generation or we are lost."

It places a heavy responsibility on those who have the daring to enter

the office of the Christian ministry. It is no little thing to unveil Plato and Beethoven to pupils—but what this when one is asked "to show the glory of God in the face of Christ Jesus?"

Such is the business of all teachers in the Christian field.

The "best dish" of the Christian ministry is not in serving tables—making political speeches and after-dinner talks, managing charity institutions and reform measures, running war machinery.

The New Testament Apostle is a larger person than an Old Testament prophet. The lessons of life will teach any faithful ministry this—his one business is to be an interpreter of the Eternal Mind as unveiled in Jesus Christ, a very helpful Mediator between the human and the Divine. "To him that overcometh will I give to sit with Me on My throne" as an interpreter, speaking the words of God.

What calling is, like this! When we realize it in its length and breadth, we must cry "Who is sufficient for these things?" Blessed is he who can say, "My sufficiency is of God!"

Let me close these lines with the impressive testimony of one of the most successful teachers of the age.

When Dr. Jowett closed his seven years of ministry in New York the universal testimony was that his mission had been a blessing to the whole country and chiefly for this—his revelation and emphasis of the eternal verities.

Like McLaren, of Manchester, Jowett refused to serve tables but gave himself thoroughly to the ministry of the Word.

And the secret of his success is found in his "Yale Lectures—The Perils of the Ministry."

All in teaching office should read it often. Take this quotation, "I am convinced that one of the gravest perils besetting the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leave no margin of time or of strength for receptive and



absorbing communion with God. We are tempted to be "always on the run," to measure our fruitfulness by our pace and the ground covered. Gentlemen, we are not always doing the most business when we seem to be most busy—we are only restless, and a little studied retirement would greatly enrich our returns. We are great only as we are God possessed. We must hold firmly and steadily to this primary principle, that of all things that need doing this need is supreme—to live in intimate fellowship with God." Such was and is Jowett's "Best Dish."

A word to the wise is sufficient—choose the "best dish." "Take time to be a listener at His feet." It will not only give greater horizon for the present, but specially it will prepare you for the service beyond.

"Mary has chosen the best dish and she shall not be dragged away from it."

### IOWA PRESBYTERIAL CONVENTION.

The Thirty-third Annual Convention of the Women's Presbyterial Missionary Association of Iowa Presbytery met in Morning Sun, Iowa, June 18, 1918, at 8 P. M.

The address of the evening was by Dr. R. J. G. McKnight. His answer to the question, "What Does Christ See in the Church Today?" was that as Christ could see so much in Paul even before his conversion so today the decline of materialism in science, the unrest in the world, and even the false teachings now prevalent were evidences that the world is groping in the dark for something to satisfy their spiritual craving. We certainly appreciated having Dr. McKnight with us throughout the Convention.

On the morning of June 19th, despite the rain, a goodly number were present at the opening of the session.

The address of the President, Mrs. C. B. Wilson, is worthy of special

mention. Her subject was the single world, "Service," which was the watchword of the Convention. She spoke of those who work in Christ's kingdom as soldiers of the cross, and that had we dedicated our time more to Christ's cause in the past we would have been better able to meet the present war and even in these trying days we should not decrease our money and effort in work but should rather increase it at least 20 per cent. At the close of her address she presented a flag to the association in honor of the pastors who have served in Iowa Presbytery and those who have gone out from the Presbytery to serve as pastors or in the mission fields.

Interesting papers were brought in from the different societies:

"The Call of the Hour for Missionary Enlargement, Mrs. Ralph Schuman, Washington.

"Foreign Missions the Salvation of the Church at Home," Mrs. S. W. Carrick, Wyman.

"Are We Doing Our Bit to Help Win the War?" Mrs. J. E. Willson, Morning Sun.

A full discussion followed each of these papers.

The discussion on the subject, "The Church as a Training Camp," brought out many help thoughts as to the value of this training and the responsibility of the Church.

We enjoyed an address by Mr. J. French Carithers telling of the work of the Syrian Mission in the past and of the great doors of opportunity that will be open at the close of the war.

Miss Jean Schuman represented the Southern Mission Field.

The spirit of thankfulness was certainly expressed in our thank-offering as "we went right over the top" with the amount pledged at our last convention. The thank-offering for the coming year was again appropriated to the salary of Rev. W. M. Robb in China.

The following resolutions were adopted:

The Women's Presbyterial Missionary Association of Iowa Presbytery wish to express our gratitude to God for his goodness to us as his children in the year that is past and ask that he will be with each one in all our trials and temptations.

We recommend that earnest prayer be offered:

1. In behalf of our missionaries in Syria, that though their work be hindered their lives may be blessed and their physical hardships alleviated.

2. For Rev. Walter McCarrol, in his trying situation in being over-burdened with work and being separated from his family. Also for Dr. and Mrs. McCarrol as they labor under a double burden. And that laborers may arise for this needy field that the harvest may not be lost and for all the Missions that the workers may be sustained and that many souls may be brought into the kingdom.

3. For our young men and women that they be led to consecrate their lives to the Master's service.

4. For the boys in the services of our country, that they may be brought to see Jesus crucified for the sins of the world, that they may not be led astray by false religious doctrines which we know are being taught. Also for the army officers, physicians and nurses and all Christian workers connected with army services.

5. For the President and his assistants that they may be given divine guidance in these dark hours.

6. That we be in earnest prayer and work as never before for the Christianizing of the Nations, for we believe it is the rejection of Christ by the Nations that has brought this war upon us.

7. That an effort be made by each Society in the Presbyterial to have a 100 per cent. society, that is every woman in the congregation a member of the Missionary Society.

8. That we direct our Corresponding Secretary to express the sympathy of the Presbyterial to Mrs. S. E. Mc-

Elhinney and Rev. and Mrs. S. E. Greer in their sorrow over the loss of husband and father.

9. That we as a Presbyterial extend our thanks to the Morning Sun Society for the splendid entertainment during the Convention, also to Dr. R. J. G. McKnight, Rev. F. E. Allen and Mr. J. French Carithers for their splendid talks.

MRS. RALPH SCHUMAN,

MRS. H. G. PATTERSON,

MRS. J. K. ELSEY,

Committee.

The officers for the coming year are:

President—Mrs. W. C. Allen, Wyman.

Vice President—Mrs. H. G. Patterson, Morning Sun.

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Supt. of Mission Bands—Mrs. H. G. Patterson.

ANNA MCCLURKIN,

Secretary pro tem

## WORK OF THE JEWISH MISSION

Among our neighbors around the mission is a number of young men in the service of the country. A Jewish parent told how his son, who had been drafted, on leaving for camp was given by the Jewish Welfare Board a prayer book, and a few selected war chapters from the Old Testament. Perhaps this has been provoked by the example set by Christian organizations, which distribute the Scriptures.

We have tried to make our mission as attractive as possible. This spring the building was treated to a new coat of paint. It was further beautified by window boxes, contributed by a friend. Our white scrim curtains—termed by some of our little friends window veils—contribute to the cheerful aspect. The unfurling of our

country's colors induced some of our neighbors to do likewise.

The printed Hebrew and English Scripture verses in our windows still attract attention from old and young. The verses are:

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26: 9.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John 3: 17.

The work of the Jewish Mission was carried on through the summer very regularly and interest maintained.

Some of our little folks had to go to the truck farms in New Jersey to pick berries and vegetables. This depleted our ranks somewhat.

Hurlburt's "Children's Bible Story Book" has been a source of satisfaction to us in our work. The children are eager to read the stories at home. The copies are circulating through their homes.

Th daily Bible reading is still creating a deep interest among our children. It has greatly familiarized them with the books of the Bible, and their reading aloud has resulted in marked improvement in every way.

Little Isaiah Levin comes to the mission before he eats his breakfast. His aim is to have the honor of heading the day's register of attendance. He, like one of our ministers, says he likes to walk in the Psalm country in the Bible, but he is reading so quickly that he has told Miss McFarland he would soon walk out of the Psalm country.

We are interesting our children in the "My America" work. They have made twelve pillows, twenty-two pairs of bootees, and forty-eight medicine covers. At "My America" meetings Bible stories are told and patriotic songs are sung.

Our mothers are following the example set by their children—saving their money by the Starr Saving Stamp method, to buy coal for the

winter use. It is surprising how they can save from their little and how their savings accumulate.

Our larger girls have knitted four sweaters for brothers and friends in the army, thanks to the teaching of Mrs. J. M. Steele and daughter.

We wish to thank the following Ladies' Missionary Societies and friends for their generous contributions of cut and basted garments to be used in our sewing classes:

First Boston, Mass.; Blanchard, Iowa; Montclair, Neb.; Third Church, Philadelphia. The L. M. S. of Second Church, Philadelphia, contributed \$3 for a map of the world. This map is a great help to us, and is appreciated.

Through the favor of a large City Mission 28 children were given a week or two in the country.

One evening a young man came into the mission to ask for a Russian Bible. During the conversation we asked him if he believed on the Son of God. He stated that he was a philosopher and, although he had read the New Testament, he did not believe its teaching. Can we not rely on you to continue to help us with your prayers and interest?

A Jewish writer has said: "Let us teach the Jews that her Lord is not a religion, but a Person. The Person spoken of by his own Scriptures . . . . Keep on giving the Gospel with the same freeness with which it was given her, and always "to the Jew first." You can give the knowledge of Christ Jesus to the Jew through your money, through your prayers, through your lips—if you will."

Through the Providence of God our co-worker, Miss E. M. McFarland, was called home to help care for her father, who is ill. We hope she will be able to return soon to the work of the Mission, where she is greatly missed.

ANNIE FORSYTH.

**ANNUAL REPORTS OF SOCIETIES**

(These reports have been deferred from month to month owing to the press of other material, but they are being published now because they will be of interest to other societies beginning their winter's work.—Ed.)

Report of L. M. S., of R. P. Congregation, of New Concord, O., from April 1, 1917, to April 1, 1918. We have held 12 meetings during the year at different homes, and all-day meeting to assist in cleaning the church. We sent a barrel of fruit to Aged Peoples' Home; two boxes of clothing to the Southern Mission; also squares for the Afghan for the war ambulance. The Mission Study for the year, "The Lure of Africa," has been led by Mrs. Coleman. Our work has been small, but we feel we have the approval of the Master.

MRS. MARY WILSON, Sec.

MRS. COLEMAN, President.

**TREASURER'S REPORT.**

Received from former Treasurer .....	\$1.25
Received from dues .....	17.95
Received from donations in money .....	16.25
Received from donations in clothing .....	45.00
Received from donations in fruit .....	15.00
<b>Total .....</b>	<b>\$95.45</b>

**Disbursements.**

Freight .....	\$1.25
Cleaning church .....	2.73
For the education of a girl in China .....	15.00
For money order .....	.12
For barrel .....	.40
For express .....	1.95
For clothing for Southern Mission .....	45.00
For fruit for the Old Peoples' Home .....	15.00
For pastor's salary .....	10.00

<b>Total .....</b>	<b>\$91.45</b>
<b>Total received .....</b>	<b>\$95.45</b>
<b>Total expended .....</b>	<b>91.45</b>

Remaining .....

MRS. SADIE WILSON,  
Treasurer.

**ANNUAL REPORT OF WOMEN'S MISSIONARY SOCIETY OF GENEVA CONGREGATION, 1917-1918.**

It is with gratitude that we record an unbroken band, though some of our number have had bodily affliction; our membership is still twelve.

We have held twelve regular meetings. Our average attendance has been seven. The amount of money contributed was \$143.75. Included in miscellaneous were sums sent to purchase gospels for Russian prisoners; aid to sufferers in Tarsus field; Testaments for comfort bags for soldiers and sailors, given through the W. C. T. U., and contribution to Witness Bearing. The Relief Committee has made numerous calls, and clothing and bedding have been distributed to the needy. Several comforts have been made.

In January we finished the book, "World Missions and World Peace," and began "The Challenge of Pittsburgh."

A petition was sent to President Wilson, asking for the prohibition of liquor by Federal law.

In view of the fearful judgments that are abroad in the earth, we need to be instant in prayer for the conversion of the world, and the speedy coming of the kingdom of Christ.

The financial report is appended:

MRS. DAVID METHENY,  
Secretary.

MRS. J. C. SLATER,  
President.

**Receipts.**

Balance from last year .....	\$ .76
Dues .....	59.95
Contingent .....	1.20
Donations .....	61.10
Thank-offering, 1917 .....	21.50

**\$144.51**

Expenditures.

Levant Missions .....	\$10.00
China Missions .....	10.00
Indian Mission .....	50.00
Southern Mission .....	5.00
Jewish Mission .....	5.00
Domestic Missions .....	5.00
Miscellaneous .....	30.40
Thank-offering .....	21.50
Balance in treasury April 1, 1918 .....	7.61
	\$144.51

**ANNUAL FINANCIAL REPORT,  
1917 TO 1918, L. M. S.,  
SYRACUSE, N. Y.**

To balance on hand January 1, 1917 .....	\$43.20
To dues .....	56.86
To sale of work and miscella- neous receipts .....	26.08
To birthday dollars .....	25.00
	\$151.14

Expenditures.

By Mission in China ..	\$20.00
By City Missionary As- sociation .....	5.00
By Syrian Work .....	15.00
By Travelers' Aid ....	5.00
By Society of Preven- tion of Cruelty to Children .....	5.00
By Testaments to sol- diers .....	5.00
By express on boxes to S. Mission .....	3.62
By Covenanter Ambu- lance .....	35.00
By Flowers .....	5.25
By Miscellaneous ex- penses .....	28.13
	\$127.00
Total expenditures ..	\$127.00
By balance on hand Jan. 1, 1918 .....	\$24.14

(Signed)

MRS. A. A. WYLIE,  
Treasurer.

**REPORT OF SECOND NEW YORK.**

April 5, 1918.

Beginning our season 1917-1918, the Women's Missionary Society held a patriotic social on May 4th. The committee had arranged a novel and entertaining program. "Uncle Sam and his Allies" in costume were the chief attraction, and as the representatives of the various countries entered the room to the air of their national anthem they were cordially welcomed by "Uncle Sam." Mr. Fraser, one of our honorary members, contributed greatly to the evening's pleasure by rendering some Scotch music on the bagpipe. There were about fifty persons present on this occasion and all seemed to enjoy the social.

Our June meeting was omitted, owing to the Billy Sunday services, which were being held in the Tabernacle, and the first one of the fall was on October 5th. At this time, Mrs. Wishart and Mrs. M. R. Jones, our delegates to Northfield, brought us helpful and interesting reports of the conferences. Dr. Samson also gave us a short talk on the Princeton Conference held last July.

The November meeting was held in the interests of the Friendly Aid Closet, each member present donating money, or bringing one or more articles with which to stock the closet. Soups, jellies, preserves, tea, cocoa, and various other delicacies to the amount of about twenty-five dollars were received, and it is gratifying to know that the subsequent distribution of these supplies has brought help and comfort to many of the recipients, as reported by the chairman. Mrs. Wishart.

The chief activity of our organization this winter has been in behalf of the Red Cross Auxiliary, No. 292, which was formed under the auspices of the Women's Missionary Society on November 14, 1917. We have since enrolled 79 members, including a number of persons in the neighborhood, but not identified with our church. The attendance at the meetings held each Wednesday from 2 till 8 P. M. has been between fifteen and twenty-five, but the quality and amount of work turned out, we feel and know compares favorably with that of auxiliaries having a larger attendance. We have made 165 knitted articles, including sweaters, socks, mufflers and wristlets, besides the following articles of outing flannel, 1029 bed socks, hot water bag covers and hospital shirts, the latter made of a twilled cotton material.

The meeting on February 11, 1918, was the occasion of a very interesting lecture by our pastor on the Southern mountaineers. This was given in the church and was fairly well attended.

Mrs. D. L. Colvin, County President of the W. C. T. U., addressed our March meeting, reporting on one of the recent hearings at Albany, which she attended in the interests of the Federal amendment for prohibition.

On Sabbath morning, March 31, the society observed its annual thank-offering service. Mrs. Marion Williams, the second wife of a Mormon, but who has renounced that religion since, spoke to a good-sized audience in the church on the horrors and evils of that system, the offering going to help in the fight against polygamy.

As an active organization, and one that believes in up-to-date methods for the welfare and help of others, both at home and abroad, we take this opportunity of inviting any woman in the church, not already a member of our society to become one, and see for herself.

EMMA C. LINSON,  
Recording Secretary.

### FINANCIAL REPORT.

#### Receipts.

Balance on hand April 1, 1917	\$7.82
Dues and Contingent Fund...	76.28
Syrian and Armenian Relief Fund .....	350.40
Red Cross Fund .....	28.59
Red Cross Membership Dues.	79.00
Aged Peoples' Home .....	33.00
Friendly Aid Closet .....	29.03
Balph Fund .....	3.00
Thank-Offering Collection....	66.35
Total .....	\$673.47

#### Disbursements.

Delegates to Northfield .....	\$25.00
Syrian and Armenian Relief Fund .....	350.40
Red Cross Fund .....	11.26
Red Cross Membership Dues.	79.00
Aged Peoples' Home .....	33.00
Friendly Aid Closet .....	29.03
Balph Fund .....	3.00
Flowers .....	13.00
• Women's Crusade Against Mormonism .....	66.35
General Expenses .....	22.40

Total .....

Total .....	\$632.44
Balance on hand April 1, 1918	\$41.03

Two tons of clothes were sent to Red Cross for Belgian relief, 165 books for soldiers.

MARGARET L. MCCLEAN,  
Treasurer.



OUR MISSIONARY PARTY IN CHINA, 1917.

The children: Philip McLeod Robb, Grace Eleanor Robb, Robert Paul Wright. Front Row: Mrs. W. M. Robb, Rev. R. C. Adams, E. J. M. Dickson, M. D., Mrs. J. M. Wright, Miss Ella Margaret Stewart, Miss Inez M. Smith, R. N.; Mrs. Julius A. Kempf, Kneeling: Rev. W. M. Robb, Mrs. R. C. Adams, Mrs. E. J. M. Dickson, Miss M. Edna Wallace, M. D., Miss Kathryn W. McBurney, M. D., Standing: Miss Rose A. Huston, Mrs. Margaret Doir (now deceased), Mrs. J. C. Mitchell, Rev. J. R. Robb, Miss Jennie M. Dean, J. M. Wright, M. D., Miss Nelle A. Brownlee, Mrs. E. C. Mitchell, Rev. E. C. Mitchell, Rev. Jesse C. Mitchell, Rev. Julius A. Kempf.

## NEWS FROM THE FIELD AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

On September 30th, Mr. Joseph M. Steele received this post card message from Rev. Samuel Edgar. It is dated August 26 and written from Jerusalem: "Dear Bro.: Just a line of greeting from the Holy City. All well and our Covenanters four very busy on their jobs. Hope you are all very well at home. As ever in work. S. Edgar."

\* \* \* \*

Rev. and Mrs. Julius A. Kempf, of Tak Hing, are now in New York City, and are expecting to avail themselves of educational advantages this winter. Their present address is 506 S. Second avenue, Mount Vernon, New York.

\* \* \* \*

Miss F. Elma French has been employed to teach in the Southern Mission for this school year. She reached Selma September 26 and writes that she is filled with delight at the prospect of active service once more. She is to occupy the position as assistant principal in the High School. Writing from Selma, September 27th, she says: "Miss Lola Weir and I have been over to Dr. Edgar's this forenoon trying to get our High School schedule made out." "Olive Trees" and the Board wish Miss French a successful year's work.

\* \* \* \*

The steamer Empress of Japan, upon which Dr. A. I. Robb and his family expected to return to China October 10th, has been taken over by the British Government. This necessitated the cancelling of their passage, and at present it is not known when passage may be secured. Meanwhile Dr. Robb and his family are in Seattle. There is a chance of their getting in on cancellations due to a change in regulations about aliens, who must register with the Immigra-

tion Bureau fourteen days ahead, and often fail to do so.

\* \* \* \*

Through the kindness of Mr. E. A. Barr, father of Miss Jean M. Barr, we are able to announce that Miss Barr and Miss McCracken sailed from San Francisco, September 14th. Mr. Barr has written the Corresponding Secretary an interesting account of the experiences of our two outgoing missionaries during their few days waiting on the western coast. The sailing was delayed from Thursday, the 12th, to Saturday, the 14th. A friend of Mr. Barr, Mr. W. W. Nellis by name, export manager of the Oil Well Supply Company, showed them no little kindness and attended to their baggage and final formalities as to passports, etc. He met them at the train, conveyed them to a room which he had already procured for their lodging, took leave of them at the boat at sailing time. "giving them a large bunch of flowers and a big box of candy to eat when they should recover from their seasickness." During their stay in San Francisco, a Mr. Hazlett and family, friends of Miss McCracken, kept them going with auto sightseeing, dinners, etc. As now they are well towards their journey's end, may the Lord carry them safe to their desired haven, and richly endow them for the work to which the Master sends them forth.

**Tak Hing.** An interesting paragraph occurs in a letter Dr. McBurney writes to the Board, July 11. She is telling of the importance of each missionary keeping in touch with the "Power House." "My eyes are being opened by seeing the working of this power, and my heart is full of praise and thanksgiving. The call of the unreached has been beating down the



battlements of my contentment and has led me on several occasions to leave my comfortable quarters in Tak Hing and go back into the country—not far as yet, but gradually getting into more distant territory; and the doors are opening wide in the regions still beyond. Physically I have never been fitter for this work than this year. Even after the warm weather began to come we took a trip covering fifteen English miles a day for three days, with meetings at night, and I was not over-tired. Formerly I could enjoy two or three meals of Chinese food and then was glad to get back to my usual fare. This year I enjoyed Chinese food for eight days and was not specially anxious to get back to foreign food. I might write on endlessly of various signs of the times, but, perhaps, you will gather from this something of the blessing that has already come to me personally," referring to the itinerating department of the work.

\* \* \* \*

Larnaca, Cyprus.—Rev. Walter McCarroll has written from Larnaca, July 2d, saying: "We closed school on June 15th. Our closing exercises were the best we have yet had, and the attendance of the townspeople on that occasion was the largest we have known. A class of eight completed the prescribed course and received certificates. One of the class is a member of our church and did much good work spiritually. He will remain on to work in the school next year.

Licentiate Dimitriades came down again about the beginning of June, and did some good spiritual work among the students. His nephew, Frixos Dimitriades, professed conversion, and his case appears to be a hopeful one. Two or three others are deeply interested, and we expect something from them. Yesterday I had a letter from Licentiate Dimitriades, in which the following sentence occurs: "I see that the Lord has much work here in Cyprus. The

Christians of the Orthodox Church are disgusted with their bishops and archbishop. They know that the whole thing is fraud. Now remains that we may take advantage of that and work among the poor dead Christians to lead them to Jesus, who is the resurrection and life."

During the past three months I have conducted a midweek prayer meeting for some of the Syrian refugees, and another one for the Armenians. Each Sabbath morning I hold prayer meeting in Greek, followed by a service in English, and in the afternoon a Greek-Turkish service.

All my brother's family have gone to Nicosia for the summer."

\* \* \* \*

On July 22d Mr. Wilbur Weir writes that the little boat that has been doing service between Cyprus and Egypt for many years has been sunk. Egypt, it will be known, is a point en route to Cyprus. Mr. Weir is still occasionally fighting his enemy, malaria. We hope his health and strength will be preserved by the Master, and let us not forget to remember him in prayer.

#### APPEAL FOR CYPRUS

Recent letters from Cyprus emphasize the approaching crisis in the need of recruits among the workers in that field. Rev. Walter McCarroll says it is impossible for his wife and children, under present conditions, to return to him. Thus any possible help from Mrs. McCarroll is eliminated. Unless some suitable person comes to answer the call by next spring or summer, the Board confesses itself unable to see any way by which we can avoid shutting down the major portion of the work, and that at a time now when it was never so full of promise. We cannot hope to send out any one of military age, so long as the war lasts, unless he be an ordained minister or some one unable for military service. Surely some young minister will heed this call. Both Rev. McCarroll and

Mr. Weir press the case on the Board with all force. Says Mr. Weir, "To my mind a young minister should be sought with all the force the Board can muster. It is a pity—I was about to say a shame—that no one, who is not required for war service, can be secured to come out. Perhaps we here fail to understand conditions. Is there no cripple, who is unable even to follow a cultivator, who could be secured?" We lay this call before the Church, and ask the Church to unite with us in laying the call before the Lord, in the hope that some one will respond and do what he may in Cyprus that the cause of the Lord may not suffer.

FINDLEY M. WILSON,  
Corresponding Secretary.

\* \* \* \*

Another welcome letter has come from Mrs. A. J. McFarland. It was written from Geneva, Switzerland, and is dated July 22d. She says: "I think it must be some time since I have written you, and I am reminded of it through receiving a card this morning from my sister in Latakia. She cannot write much evidently, and what she did write has been partly blotted out. But she says: 'I am in good health, but careful and troubled about many things, however much I try not to be.' I am sure she must be having a hard time, for it is so unlike her to utter the least word that may have the slightest suspicion of complaint in it. But with her school closed, and so much distress about her that she cannot relieve, though she does try to keep busy, she must suffer a great deal. She says Mrs. Stewart and James are well, and that they hear regularly from Dr. Stewart, who is well and comfortable. But his mother is feeling anxious about Robert. I have written her that I had a letter from him, and that he was well, but it may never reach her. I will write again. She speaks of 'May and her little girls,' meaning Mrs. May

Elsy Fattal, as being well, and her husband is at his work, and is well and comfortable.

"As to the news from my own husband—the last I had he was improving. I think I wrote that he had been having one spell of fever after another, and for weeks has been on liquid diet. But his letter last week said he was to have a little toast now, so he has improved that much. He hoped to get permission to go up to Guzney for a little as soon as he was able to travel. It always did him so much good up there. I cannot help but feel anxious about him and wish I was with him. He is as anxious for me to get back to him as I am to go, and asked for permission for me. I asked here also, but nothing has come of it.

"There is a great epidemic of grippe here just now. Quite a number of deaths, and all the churches, concert halls, theatres, everywhere the people are accustomed to gather in numbers, have been ordered closed. The people seem to be very much panic stricken. So far I have escaped, and hope I may altogether. I am to have a short vacation, and I am to go day after tomorrow to the country villa of some very nice people, to stay until Monday. It has been very hot here, and a few days off will be nice. Only I dislike to miss my French lesson just now. Still I have hardly time to prepare for it. But I want to be able to speak French when I go back to Mersine. It will be a great help in a social way.

"Well, things seem to be coming our way at last, and our troops are doing splendidly. I hope they may go right on and soon put an end to the war. I have heard indirectly that the Red Cross Unit to which Cousin Sam Edøar belongs has reached its destination, but there is nothing from him. How glad they will be to be at work again!

"There has been a great deal of talk lately about an exchange of Turkish and English prisoners, and some

think it will include civilians also, but even if it did, I am sure my sister would never leave Mrs. Stewart alone."

\* \* \* \*

In a letter of September 3d to a friend in Philadelphia Mrs. McFarland further says: "I have had no word from Mr. McFarland now for two weeks. But it is often that way, and then I get two at a time. Indeed the censor has been very good to us. Mr. McFarland is quite well again after six weeks of fever. Is able for his pulpit work. But he is terribly alone. And is so anxious for me to get back. Not more so than I am to go, and it seems it must not be very long now. Yes, our boys are doing all they can to hasten that time, for I do not think I can go until peace is declared.

"Dr. Peoples is busy at his work, but the hospitals are not so full now. He must be very tired, too. Had a message from Dr. Stewart simply stating that he was well, and asking me to send him church and family news.

"We had a very severe epidemic of the grippe, but it is past now. It was quite depressing to see so many funerals, but we were not touched."

### IMPORTANT TO ALL WHO HAVE SOLDIER BOYS OVERSEAS.

Mrs. A. J. McFarland writes that if any Covenanters have friends in the prison camps abroad, she can write to them from her post in Switzerland, and that she will be glad to do so. This will be most heartening news to any who have boys who may be taken prisoners. Mrs. McFarland says messages may be sent through her. In writing to her, friends will be particular to give correct names and army addresses of the boys to whom messages are to be sent. Mrs. McFarland's address is: Hotel des Familles, Geneva, Switzerland.

### AN INCIDENT OF WAR.

Indian Christian workers, who have gone to France with their countrymen enlisted in the Allied cause, are having some remarkable experiences. One of them tells of sitting down to eat with a group of Mohammedans. His statement that he was a Christian was at first received with horror, for their conception of a Christian was a blasphemer who ate pork, and to eat with whom would be pollution. But one of them exclaimed, "Christian or no Christian, you are our friend, and all of us are grateful for all that you people are doing for us. I, for one, am going to eat with you and deem it a great honor."

This Christian worker continues: "My best friends were a clique of orthodox Hindus, full of great resolves, but loath to give up the caste system. They had invited me to many dainty dinners, but never shared the food with me. They always waited on me, pretending that it was purely out of respect. I did not probe further into their motives. The day came when they were to leave for the front. The train was about to start, when one of them handed me a cup of water. I had taken a sip when he took it back and drank of it himself. Then he passed the cup to others, and every man drank a little out of it. 'This is the seal of friendship,' he said, 'and we hereby break caste forever.'"

Are these Indian soldiers learning the true meaning of "Brotherhood?" If so, they may be more ready to listen to Christian teachers.—*Missionary Review of The World.*

Why kill nettles if you grow  
thistles?

Add pence to pence, for wealth  
comes thence.

Better a good grote than a bank  
note.

## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### MISSION STUDY.

#### Working Women of the Orient.

By MARY E. METHENY.

In taking up the new book you will observe that each chapter is followed by a list of questions, thus making it unnecessary to confine ourselves to the question and answer method. I recommend the student to use these questions.

In beginning the first chapter I wish to add a few items from personal knowledge. In passing, let me remark that the writer speaks of the "towns and villages of Turkey and Syria," which is as though one would say the "towns and villages of the United States, and New York," Syria being one of the divisions of Turkey. Conditions in the towns and the villages are quite different.

I should infer that the writer takes all the women of Turkey to be Mohammedans; many of them are of the nominal Christian sects, but the housework is much the same, save that the Christian woman has more freedom to go about in the streets. I presume that the conditions in the interior are still much the same as described in paragraph 2, page 12, both as regards housekeeping and clothing, but in the towns chairs, tables and bedsteads are common, as also is European clothing. The houses are mostly stone, and the floors are concrete of a rough kind, and covered with reed matting.

Most of the baking is done in public ovens, where the bakers are men. I have never seen an oven in a private house. The ovens in which the thin, wafer-like bread is baked are in villages or in the mountains; they are round holes made smooth around the

sides with plaster, and the loaves are stuck to the hot walls. I suppose the women make the ovens as well as the bread. In the towns the bread of the well-to-do is carried to the oven by a man-servant; of the poorer class by the housewife herself. In both cases it is borne on straw trays carried on the head.

The women in the towns have their flour ready to hand, as there are mills, some run by water power, some turned by a horse or donkey. As for yeast its place is taken by a piece of dough saved from the last baking; this is moistened, and the flour and water added and mixed much as we mix ours.

Kibby, mentioned on the same page, would be very flat were it made simply from meat and cracked wheat. Then the meat and *burghul* are mixed, a large copper tray is well spread with butter, and a layer of the mixture spread on it, and on this is a liberal layer of onions fried in butter, and on this is another layer of the wheat and meat. This is divided by a sharp knife to squares, and sent to the oven. Another variety of kibby is made by rolling the mixture into oval shapes and with the finger making it hollow, and this hollow is filled with meat and onions. Then as our author tells us, it is sometimes moulded into round cakes which are baked. Again, they boil the oval kibby in soured milk, and they often eat it raw.

The care of the cattle and such chores falls to the share of the women and children in the country. The butter is made by shaking the milk in a large earthen jar, or in a skin bottle fastened by a string to the limb of a tree, and swung back and forth; this string is fastened to one leg of the bottle, which was once a lamb or a kid or some kind of an animal.

The washing in town, where there

is no nearby stream, is done in the house in large copper pans, the washer squatting on her "hunkers" beside the pan on the floor, and rubbing with all her might. The boiling is done in a copper kettle. At the stream the work is often done in a more primitive manner. A flat stone is chosen, the clothing, dripping with water and well soaped, is laid on this stone and beaten with a paddle.

As for the washing of the babies, I fear there are very few babies in Turkey who are washed as often as every wash-day. The mothers reserve their own baths for their visit to the public bath, and then make a day of it.

The rest of the chapter is unknown ground to me, except by hearsay, so we shall take it as it stands.

#### QUESTIONS.

1. What work is common to women of all lands?
2. What is the labor connected with silk culture?
3. On what do the silkworms feed?
4. What kinds of fancy work do the Turkish women do?
5. What kind of housekeepers are the women of India?
6. How do the poor women make a living?
7. Those whose husbands have trades?
8. What are the duties of the upper class women?
9. When does a girl's training begin?
10. What race are the least efficient housekeepers?
11. What is the difference between their food and that of India and Turkey?
12. What is the difference between the washing of the Chinese and Indian woman's washing?
13. What of the care of Chinese babies?
14. What is the cause of infant mortality in China?
15. How is the field work of China done?
16. How does the Chinese woman add to her husband's income?
17. What is the difference between the work of men and women?
18. Difference made by evangelization?
19. What of the cultivation of rice in Japan?
20. What is the character of Japanese houses?
21. How do their women supplement the family income?
22. Where do we find the woman of leisure?
23. What is the life of the harem?
24. The life of the rich woman in India?
25. In China?
26. In what class is there the most equality between husbands and wives?
27. What changes are coming?

\* \* \* \*

We are hoping that the societies in the different Presbyterials can arrange to begin the study of our new book, "Working Women of the Orient" in November, thus getting the benefit of the notes written by Mrs. Metheny. She can, from personal experience, add many sidelights that will make the study much more interesting. If we were all studying the same book at the same time would it not be a step in the right direction toward closer unity in our work and interests?

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#### JUNIOR DEPARTMENT.

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#### Jack and Janet in the Philippines.

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#### CHAPTER I.

Dear Boys and Girls:

If I were to ask you about the United States and its possessions, you would tell me of the 48 States lying between Canada and Mexico, and extending from ocean to ocean, also Alaska, the extreme northwest part of America, and the Islands of the Philippines, in the Pacific Ocean. We do not have the extensive possessions that some nations do because the United States has never fought a war

of conquest. Last spring, in "Bearers of the Torch," we talked a little of Alaska and the missionary work there. This year we shall study of the mission work in the Philippines.

You all know about Columbus, and how he discovered America, but how many know who discovered the Philippines? I expect, though, that you could tell me if I were to ask who first circumnavigated the world. Magellan did what Columbus had expected to do; he discovered a route to the Indies by sailing west, and on his way he discovered and took possession of the Philippines for Spain, in whose service he had sailed.

Spain sent soldiers and priests, who conquered the islands and converted as many of the people as possible to Catholicism. At first the priests seemed kind and good and really tried to do the best possible to help the people. Later, however, they became harsh and cruel. They did not allow the people to read the Bible and as much as possible kept them from being educated.

Some of the people had money and traveled in other lands. They saw how different everything was and wanted the Philippines to have the advantages of the gospel and of education.

One of these men, Jose Rizal, gave his life in the endeavor to bring others to a realization of the need of his country. Others were exiled or imprisoned for owning a copy of the Scriptures or giving others the Word.

The Philippines are beautiful islands, yet the people who lived in them were not happy because they lived in darkness and ignorance. Sin and misery and vice, ignorance and poverty kept the people from enjoying their beautiful country as they should. There seemed no way of escape from the yoke that held them. Yet people tried. They smuggled in copies of the Scriptures. Jose Rizal wrote books. Those who realized most the need were willing, if need be, to suffer and die, if only they

might hope to free her people from the bondage in which they were held.

Then came our war with Spain in behalf of Cuba. Not only was Cuba liberated, but the Philippines also were taken from Spain. The United States holds them only until such time as they shall be able to govern themselves. In the meantime schools and missionaries are transforming the land and the people. New industries are springing up. The people are happier and better and light and education are taking the place of the former darkness and ignorance.

MARY A. MCWILLIAMS.

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### MARY SLESSOR OF CALABAR

By MRS. C. R. MCCARTNEY.

"Lives of great men remind us we can make our lives sublime." So do the great lives of great women. Few lives are more inspiring than that of Mary Slessor. Few demonstrate in the same degree what God can do with a very simple implement laid to His hand in humble, whole-hearted consecration.

She was a poor factory girl in Dundee, Scotland, beginning to toil at the age of eleven, her wages being needed to help in the support of the family. She learned to read at the night school and used to carry a book with her and lay it on the loom, glancing at it in free moments. Her father was given to drink, and Mary and her mother had all they could do to keep the church and Sunday school people from discovering the skeleton in the closet. When he died, Mary became the chief support of the family. She became deeply interested in spiritual things, and pored over the story of Christ's love till her own

heart was filled with an answering love of great intensity, which went out towards the swarms of young lives than poured out from the rookeries of the Cowgate. When a mission was started there she offered herself as a teacher and, before the meeting, would flit through the dark passages in the tenements and coax and even drag them to the meetings. Over these wild spirits she exerted such an influence that many of them were won for Christ and became her ardent friends. For fourteen years she toiled in the factory ten hours a day, yet she found time for the cultivation of her mind and for service in the mission. She obtained books from friends and eagerly extracted what she could from them. The story of the Calabar Mission in West Africa impressed her deeply and she wondered if ever she could be a missionary. The death of Dr. Livingstone sent a wave of missionary enthusiasm over the land and Mary offered her services to the Foreign Mission Board, and an opportune time for the realization of her dream of being a missionary to Calabar.

On August 5, 1876, she set sail. Two Dundee companions accompanied her to Liverpool, and as she watched casks of spirits being rolled on board, she exclaimed, "Scores of casks and only one missionary." At last the African coast is seen and the hot whiffs from the tropics are felt. The names of these regions, the Gold Coast, the Ivory Coast, the Slave Coast, brought to mind the days of adventure and cruelty and shame. This was the very heart of the slave trade, and here thousands of youths and maidens had been captured and torn away from their homes and sent weeping and wailing from the lash away to serve as slaves in foreign lands.

While acquiring the language, she lived with the Andersons on Mission Hall and helped as she could in the work. It was not a new thing for her to go about inviting people to

come to the meetings. Her own first meeting was held in the shade of a large tree besides a devil-house built for a dead man's spirit. Her text was, "Wilt thou be made whole?" the agent who accompanied her interpreting. Having a strong desire to penetrate into the Bush, she at length was given the sphere of Old Town with permission to carry on the work after her own methods. This suited her, for she had to support her mother and sisters, and a large portion of her income was left at home for that purpose. Now she could live as economically as she pleased, subsisting on the native food.

Here she beheld heathendom in its worst aspects, despite the efforts of the missionary and the British consul. Human sacrifices and twin murders still prevailed in Old Town. Mary set herself to fight these evils. As soon as twins were born the helpless babes had their backs broken and the mother was chased from the village into the Bush. When word would come to Mary that twins were born in some native hut, she would drop whatever she was at and rush with the messenger through the tangled Bush, and, if in time, rescue the twins and nurse the mother. Twins were held in such horror that even the mother at times could hardly be persuaded to nurse them. Several she brought home with her, but gradually her household became so numerous that she wrote to the Foreign Mission Committee, asking that a woman agent be appointed to take care of the children that were rescued.

Full of the desire to carry the light of the Gospel into the dark interior, she made trips of exploration to the numerous villages along the river. She always carried medicine with her and would care for the sick or maimed. By this means she gained the goodwill and love of the natives, who would gather around her on the river bank, and listen to the wonderful new story of the Great Father's love. In this way, also, she became useful to

the Government agents of the Colony, who would consult her about some proposed new station, or seek her help in subduing some uprising of the natives.

Many of the chiefs and traders knew her, and touched by her self-sacrifice promised to assist her in starting a school. She soon returned, bringing two lads and opened a school. A hundred men, women and children attended the first day. On her way back, glad at heart, at the new opening, she lay back in the canoe enjoying the beauty of the scenery. Suddenly, a canoe shot out from behind some bushes and bumped into her craft. The man in the canoe stood up, cap in hand, and said, "I meant it, Ma. I have been waiting for you and my master sent me to waylay you and bring you to his house." Her launch was turned about, and a shaly beach was reached, where stood a well-dressed young man and young woman. They led her into a good house and pretty room, with European bedstead and mosquito curtains. The man, Iya Nya, the only chief in the district that had not been disarmed by the Government, and the one who had been chosen president of the native Court, told an interesting story.

He said that when he was a boy a white man appeared on the creek and all the people decamped and fled, he alone remaining on the beach. At the request of the white man, who was none other than the well-known missionary, Dr. Robb, he led him to the chief's house. When the white man left the boy was severely punished for having acted as a guide. The boy grew up a heathen, attending cannibal feasts. When his father died, ten little girls were slaughtered to be

his wives in the future world. The young man married but misfortune pursued him. His house was burned down, his child died. Seeking to wreak vengeance on the man who had wrought these things by witchcraft, he met a native who had once been a mission teacher in Calabar but who had fallen away. "How do you know," said this man, "but it is the God of the white man that is angry with you? He is all powerful." "Where can I find this God?" I am not worthy to say; but go to the White Ma, and she will tell you." "I will go." He took a canoe and watched for Mary as she passed up and down the creek, but missed her. Then he kept a man on the lookout, and he it was who had intercepted the canoe. Several other people came in and Mary prayed with them and talked with them long and earnestly. The chief's wife made her a cup of tea, and she left promising to come back and see what could be done. The rest of the road she kept praying and singing in her heart for joy at the new door.

Mr. McGreggor, who was Principal at the headquarters at Duke Town, and his wife, described their visit to this remarkable pioneer missionary: We found "Ma" with an infant in her lap. She wore a printed overall and had neither shoes nor stockings on. On Sunday she set out on her usual round, carrying two roasted ears of corn as her day's rations. Mr. McGreggor took the service at Ikoto. He was tired when he returned in the evening after this one service, and found her preaching at Usa, her tenth meeting for the day. She saw the kingdom of her Lord growing before her eyes. At one of the stations, where four years before there was no church member, there were now two hundred members contributing annually two hundred and eighty-seven pounds. The new church was dedicated while the McGreggors were there, and Ma seemed inspired that day.



Hearing that at another station services were being held regularly on Sabbath, although the people knew but the merest rudiments of Christianity, most being unable to read, she appealed to the church to send two ladies there. "If there is not money to do it, let them take my salary. I and my bairns can live on the native food." At length she went up herself. Most of the natives in that district were hostile to the white people, but they soon saw that Mary had no hostile intentions and came to trust and obey her. Once when the Government sent native agents escorted by police to vaccinate the people, there was great excitement; crowds gathered and firearms appeared. An appeal was made to Ma. She explained to them and succeeded in quieting them, and they said that if she would perform the operations they would agree. Though almost at the fainting point she went through the work resolutely.

A severe illness, caused by blood poisoning, shattered her nerves, and she was obliged to give up her work as vice president of the native court. The Commission of the eastern province wrote a letter, expressing their deep appreciation of the assistance she had given the Government and regretting her retirement. The missionaries insisted on her coming down to Duke Town for a change, and the Government sent their comfortable launch to bring her down. When recruited, still another opening beckoned to her. Some lads who had met the white Ma and heard her preach, came to say there were forty young men ready to become Christians and begging her to come to them. When she went she found they had begun to erect a church with two rooms for her at the one end. She saw it was a splendid nucleus for missionating into the interior and remained for a time teaching and exploring.

The friends at the headquarters, becoming anxious about her health, insisted upon her taking a rest and change, saying that she did not realize how valuable she was to the church at home and the church at Nigeria. A trip to the Canary Islands was decided upon, with Jean, her now faithful attendant, accompanying her. Letters from Government officials were sent to smooth the way for her and everywhere she received the utmost kindness from officers and passengers alike. On board she was carried up and down to meals and the Captain said he was prouder to have shaken hands with her than if she had been King George. Greatly helped by her trip, she rejoiced in her new strength and set herself with new determination to redeem the time. For two years she traveled up and down from Usa to various points, sometimes in a canoe, and sometimes in the Government motor car. Building, cementing, painting, varnishing, teaching, healing and preaching filled in her days. The burden of the untouched region beyond lay heavy on her mind. But she felt that these infant churches needed more than she could give and wrote to the home church to send instructors and teachers. "What ails all the church? Is it forgetting that God can't give His best till we have given ours?"

But her life, with all its bustle, was in a sense lonely and isolated. There was no mail delivery. "I have been here," she writes on one occasion, "without one scrap from the outside, nothing but old advertisements lining the boxes. If you want to know the names of hotels or boarding houses in any part of Europe send to me! I have them all at my tongue's end."  
*(To be Continued.)*

**GETTING EVEN.**

"I'll get even with him. You see if I don't."

"Who is it you are going to get even with?"

"It's Frank Lane. He's always playing some low-down trick on us because we won't let him play in our team. Harry batted my ball clean over the fence today—and Frank got it and threw it as far as he could out into the big pond."

"And you want to get even with such a low-down trick?"

Uncle John's pencil had been busy. He had sketched a high road and near it a low, marshy ground. "If a fellow does a low-down trick he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

"I suppose I'd have to get down as low as he is."

Uncle John said no more. He had a way of leaving a fellow to think things out for himself.

Two days later Fred came in. "Well, Uncle John, I got even with Frank. It was this way. I got to thinking how I'd feel if the boys wouldn't let me play in the eleven, and I made up my mind I'd feel just as Frank did. So day before yesterday I told him he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of a trick. Then he went into it, and, I say, just can't he play cricket! Charlie Strong is going away next week, and Frank is to have his place in the team.

"But what I started to tell you was that Frank came and brought me a new ball tonight, and a first-rater, too. He went out into Mr. Nelson's field and worked in the hot sun all day yesterday and today to get the money to pay for it with. So, it seems to me he is up on the level again. So we're even, and, thank you, Uncle, it feels a lot better than getting even the other way."

"I should say it was better. Shake hands on that, young man. I'm proud to shake hands with you."—*Ex.*

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